7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

position with respect to Maximal Lineages A and B, respectively, except that these shrines themselves were built after the founding of the village—"at least two hundred years ago." However, there are two kinds of *waqf*. The more common is land (or other property) given to a religious institution often in fulfillment of a vow, and its usufruct is reserved for religious purposes. In other words, it is an endowment. There is another kind of *waqf*, also, however, and this is represented in Munṣif by Mar Jurjis and its *waqf*. In this case the *waqf* is a sort of family trust. The usufruct of the land is reserved for the family or lineage (in Munṣif, A,III) which originally established it. Only when and if the lineage dies out is the property turned over to a religious institution. The Caliph Omar (A.D. 634–643) is credited with the invention of *waqf*, but actually the Byzantines had similar legal forms (Bonne, 1948, pp. 199–220). It happens that the present priest belongs to A,III, hence he would derive some income from Mar Jurjis even if he were not the priest. He is also the custodian of the other *waqf* lands, and the income from them is his. The disposition of *waqf* income is not made in this way everywhere, but this arrangement makes a sizeable contribution to the support of the priest and his family. In addition to being paid fees for performing rituals, the priest is also supposed to receive an annual contribution from each head of a household.

Some villages have religious schools attached to the church, but in Munṣif formal religious instruction is conducted by the priest periodically in the village school. For the most part the religious instruction of the children is left to their parents.

SCHOOLS

"Many village communities in Lebanon have what amounts to or approximates universal literacy" (Matthews and Akrawi, 1949, p. 407). Munṣif is certainly one of these, and its condition is due to a long-standing emphasis on education.

In the village itself there are two schools, the government school and the "national" school. The government school is part of the government educational system. Instruction is free, except that the students must provide their own books. There are about seventy students and two teachers, both, at the moment, members of the village (A,V and C,XX).

The Lebanese public school system is based on the French, but it is incomplete. There is a fairly good distribution of public elementary schools, like that in Munṣif, which offer a six-year program (recently shortened to five years) at the end of which the student receives a *certificat*. There are some public schools (mostly in large towns and cities) which carry the process about three years further, a *brévet* being granted at the end. The student who wishes to continue his education beyond the *brévet* must do so outside the public school system, and he has three courses to choose from (Matthews and Akrawi, 1949, pp. 417–18). He may choose